



JAPAN CHRISTIAN ACTIVITY NEWS

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SPECIAL EVANGELISTIC GROUP GREETED BY KYODAN

The United Church of Christ in Japan (Kyodan) entertained a group of 14 American and Canadian pastors and their wives at a reception in Tokyo on June 24. Warmly welcomed by Kyodan Moderator Isamu Omura, the ministers left the Japanese capital on June 27 for Sendai, where they will begin a six-week special evangelistic effort in association with Japanese clergymen.

The campaign, an annual event which has led to the establishment of 30 self-supporting new churches since 1954, takes the visiting ministers in hundreds of Japanese homes during a prolonged program of house-to-house visitation.

Participating in the program are pastors of 6 denominations, including Evangelical-United Brethren, Methodist, Presbyterian, Reformed and United Church of Christ groups.

MEDICAL MISSION TRAINING CENTER PROPOSED FOR TOKYO CAMPUS

Officials of the Japan Christian Medical Association, a group active in sending missionaries to Asia and Africa, are exploring possibilities for construction of a medical mission training center on the campus of International Christian University, Tokyo. The proposed 3-story center will also provide space for the ICU clinic and for an eight-bed dispensary. If approved by the JCMA and ICU boards the structure may be erected next year.

JAPAN EPISCOPALIANS PUSH DRIVE FOR TOKYO CATHEDRAL

Diocesan officials of the Nippon Seiko Kai (Japan Episcopal Church) have thrown their drive for a new cathedral into high gear. Simultaneous campaigns begun this spring in the United States and Japan will provide funds to begin erection of the proposed \$1 Million structure in 1967.

Czech-born Antonin Raymond, one-time associate of the celebrated Frank Lloyd Wright, is architect of the new Cathedral. The structure will be the second unit completed in a Nippon Seiko Kai building program which has already erected a diocesan office building on a site in Tokyo's Chiba ward.

AMERICAN COLLEGE CHOIR TO SING IN CENTRAL JAPAN

The 52-voice Mount Union College Choir from Alliance, Ohio, U.S.A. will present concerts at Osaka, Kobe, Sakai, and Yamato Church, near Nara, between July 7 and 10. The choir's central Japan appearances begin a series of more than 20 concerts scheduled between July 7 and August 18 in Japan, Formosa, Hong Kong, Malaysia, Thailand, India, Egypt, Israel, Lebanon, Turkey, Greece, Italy, England and France.

"One Orbit In Song" is the slogan the choir members have chosen to express their hope to promote "peace through understanding" during their journey. The collegiate choristers have learned 70 folk songs from the lands they will visit, including a group of Japanese melodies.

The round-the-world concert series to begin in Japan is the second overseas tour for the Mount Union College Choir. In the summer of 1961 the group performed throughout Europe, and broadcast to audiences estimated at more than 50 million. At the tenth World Methodist Conference held in Oslo, Norway in that year, the Mount Union singers were chosen to present a concert before the delegates.

Professor Cecil T. Stewart, chairman of the Mount Union College music department, is conductor of the choir. A smaller group, called The Chamber Singers, also offers selections during concert appearances of the choir. They are led by Rachel Eggers Shaffer, also of the Mount Union faculty. The choir's appearances are at Osaka Jogakuin, July 7, Kobe Jogakuin, July 8, Sakai City Hall, July 9, Yamato Church, near Nara, July 10.

"NO NONSENSE" INDUSTRIAL SEMINAR CONVENED BY EACC AT KYOTO HOTEL

On May 18, 43 delegates and 25 observers from 14 East Asian and 4 western nations walked into Kyoto's Mt. Hiei Hotel bearing questions concerning the task of the Christian Church in Asia's new industrial societies. A week later the delegates left Kyoto carrying at least as many problems as they had brought to this old capital, plus the added burden of a demand by a ranking young theologian that Christians "expose" themselves "without security measures" to new experiences and new ideologies.

These marching orders--posted by German theologian Hans Margull, now a visiting professor at Tokyo Union Theological Seminary--were a fitting talisman to take away from a "no nonsense" seminar of an exhausting practicality which is rare in The Christian Church. "Be more specific", roared delegates from the floor of a plenary session at a report which displeased them. "We can't be more specific without running the risk of being inaccurate in certain national situations", snapped back the chairman.

The 8-day seminar on Christians-In-Industry was a conference in which the conclusions reached by delegates were of less importance than the experience of trying to formulate them. Most participants in attendance at this East Asia Christian Conference-sponsored meeting were not church leaders of the jack-of-all-trades variety, but part of a thin line of Christian workers who have taken their lumps proclaiming the Gospel in industrial situations during years when the church at large was little interested.

There were exceptions to the rule, of course, but typical in the meetings were men like South India's pioneering Pastor Harry Daniels, Japan's crisp-tongued Masao Takenaka, Australia's minister-politico Andrew Mc'Cutcheon,

architect-Methodist Ed Chan of Singapore, Provincial Social Affairs officer Chan Su-chong of Taipei, chemical dealer Samson Chaudhury of East Pakistan, the tall and wiry Adam Ibrahim of Malaysia, and colorful Cipriano Malonzo from Mindinao. The range of their efforts to bring the Gospel to the hiring and negotiation halls of industry were impressive, ranging from the "Nameless Clubs" of Singapore and the trucker's mission of central Japan to more complex schemes for church-sponsored urban organization tried out in Melbourne, Bangalore, Manila and Hiroshima.

The Rev. George Hirschboeck, a Maryknoll priest who attended the seminar as an observer, completed 3 days on the 7:00 a.m. to 10:00 p.m. schedule with the plaintive comment, "And I thought Catholic retreats were rough". But the delegates had much to do. During early days of the conference they heard situation reports from the various countries represented. Later, in smaller discussion groups, individuals turned their attention toward formulating a common viewpoint on such subjects as a "The Impact of Industrialization" (heavy everywhere), "Lay Training" (to be desired), "The Next Step in Congregational Life" (reorganizing them to exist in and for the community), and "A Strategy of Involvement" (no one strategy works everywhere).

To individuals who had come expecting the conference to prepare a master plan for church-industry relationships everywhere, the results of these deliberations were disappointing. In part the seminar's problems arose because delegates were a mixed crop--largely because the World Council of Church's C.Y. Itty (the Division on the Laity) had tried and succeeded in getting wider lay participation than had attended the single previous Christians in Industry meeting. But wrangling over reports told a story of its own, and it was a story of success.

"We came with no clear instructions or aims", observed Manila missionary Dick Poethig (UP USA), "except to draw from the situation reports the forms of industrial ministry which had developed in the last eight years...We did that, and in the process soon discovered that we cannot measure our ministry to an industrial society in terms of its effect in renewing the Church. Instead we have to look toward the service which the Church provides to society and draw our justification from it.

The sober young Presbyterian took note, however, of the confusion which had plagued the conference early in the week. "Even before coming here I realized that 8 years between conferences on the subject of The Church in Industry is too long a period", he observed, "Our difficulties point up the need to see that an additional conference is held quickly. The experience of questioning we have gone through means that we ended this meeting at the point of definitions, a point at which we might have begun our deliberations if we had kept in touch with each other through the years.

Missionary Poethig had one cautionary observation on the trend in industrial missions: "The men in industrial missions tend to be indifferent to the local church", he observed, "in spite of the local church's position in many non-Christian societies as the lone society which can redeem the community. I would emphasize that in most Asian countries the Christian congregation is still the basic center from which mission proceeds and within which men can find their ultimate meaning. I hope my brothers in industrial mission will energetically but patiently call The Church to its task in modern society rather than leaving her to stew in her own juice."

As Poethig completed his aside to this reporter a Korean delegate, W.Y. Kang, rose to his feet in the meeting to question "industrial mission" as it has developed in his country. "Is it industrial mission?", asked the young man "when

a minister or missionary goes to a factory, speaks to the boss, and persuades him to call workers to a meeting at which, like it or not, they have to listen? Is that industrial mission?"

The delegates assured him it was not.

Laurie Styles, of the Australian Interchurch Trade and Industry Mission, characterized the Mt. Hiei seminar as a meeting of individuals "who are trying to find ways of tackling the church's task in the modern world". Laurie was convinced of one thing, "Throughout Asia we are conscious that Christians cannot go it alone...this is true because of economic consideration, but also because of the theological fact that we shall not be of much service to a world which is trying to discover how people of diverse situations can live together in peace unless the Church can show the fulfillment of that hope in her own life.

"But", Styles went on, "we shall have to create that peace in the midst of struggle, because it seems a law of nature that out of opposing tensions the New comes to life. One point we should labor to get across to all our people--that making sense of The Gospel in modern industry means struggle, and that struggle is not always wrong..."

The Anglican clergyman spoke with Emotion about his nation's part in all of this. "Australia must find a new role", he began. "She is cutting loose from England on the one hand, and trying to avoid American domination on the other. We have to learn to live with our situation, which is that--in a way--of a colony that has recently achieved independence and must find her way in an Asian ethos.

"When I try to play my part in that search", Styles continued, "I start by hearing Asians say how different they are than anyone else. But I find in dealing with them about industrial missions that we and they speak the same language. Industry creates its own means of unity, all but forcing us to adopt a common tongue..."

Again and again at the conference the delegates remarked that the Church must expect to get "dirtied up" if it works seriously amid economic conflict. The observation gave rise to heated debate: Should an industrial mission link itself with a particular point of view, whether of a union or of management? Should Christian groups always counsel non-violence in social or industrial disputes? No consensus developed, though many felt a Christian worker in industry could not uniformly take the stance of a censor over the activities of groups with which he hoped to have an enduring relationship.

The seminar on Christians in Industry adjourned with a call for regional meetings of greater frequency, and increased specialized contact in the field.

Sayonara from Tokyo!